

THE EAST & WEST REVIEW

An Anglican Missionary Quarterly

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The
East and West Review

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THE CHURCH IN EGYPT IN WAR-TIME

By S. A. MORRISON*

EVEN in peace-time Egypt was renowned for its cosmopolitan population. In war-time it has become as well the focal point of the whole Empire. Troops have poured in from the British Isles, the Dominions, India, the Colonies, and the Protectorates—men (and in some cases women) of many races and many shades of colour. Uniforms of most of the United Nations are to be seen in the streets, where Americans, French, Greeks, Poles, Yugoslavs jostle one another. It is an unprecedented opportunity for the Christian Church to bear its witness, and the challenge has not gone unanswered.

Living in Cairo the writer of this article can speak with more intimate knowledge of what has been accomplished there, but *mutatis mutandis* the same facts hold good of all the other centres in Egypt where the Church is at work. Tribute has been paid by more than one military leader to the inspiration of the services in the Anglican Cathedral in Cairo. Every Sunday evening the Cathedral is packed several minutes before Evensong is timed to begin, and an additional service is arranged at 9 p.m. for those who are prevented by their duties from attending the earlier service. It was surely by the Providence of God that the building of the new Cathedral and its hall was completed eighteen months before the war broke out.

What is true of the Anglican Church in Egypt is true also of the other branches of the Christian Church. All report crowded congregations. The Methodists, for example, have been obliged to engage one of the largest halls in Cairo, as their small church proved totally inadequate. In all the congregations of the Western churches it is the khaki colour that predominates.

Many churches, including the Anglican Cathedral, have adopted the plan of a meeting after evening service in the Church Hall, at which refreshments are served. Concerts, lectures, films, gramophone records, provide entertainment for the hundreds of men and women who appreciate this opportunity for rest and recreation. Many churches have also formed Fellowships which meet weekly. Membership of the Cathedral Fellowship now exceeds 600, though only a proportion of these are stationed in Cairo and are able to attend the weekly meeting. Lectures and discussions, followed by evening prayers, are the normal programme of the Fellowship meeting, whilst a monthly newsletter acts as a bond between all its scattered members.

Other centres of recreation and fellowship are afforded by the M.C.A., the Y.W.C.A., Toc H, Wesley House, and the Homely Club. All aim not merely at providing physical rest and good food at reasonable prices, but also at meeting the deeper longings of many for intellectual and spiritual refreshment. Nor should we forget the

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similar services rendered to men in the desert by the Church Army and the Salvation Army.

It may be of interest to record the various types of lectures and discussions which are most frequent at these meetings and clubs. In addition to lectures on scientific, historical, and topical subjects, great interest is shown in talks and discussions on the spiritual basis of personal and communal life. Men are keen to hear about their own spiritual needs and how these can be met—about witness to their fellow troops, about the missionary work of the Church, and about "Reconstruction" from a Christian angle.

Services and lectures alike open the door to personal talks on the things of God. While the grim experiences of battle have hardened some, they have shaken others out of the rut of complacency. Facing the reality of death, they want to understand also the reality of life. The generosity with which Christian homes have been thrown open to the troops has often been well repaid by the opportunities there presented to talk in a natural way of the deepest needs of life.

To ensure that there are no gaps in the spiritual ministrations to the men and women in the forces, Bishop Gelsthorpe, the Assistant Bishop in the Diocese, launched a "Faith and Freedom" Movement in 1941. Later the Movement was given a new direction under the title of "The Central Christian Council." With Bishop Gwynne as Chairman, and a membership consisting of senior chaplains to the forces and a few leaders of missionary and other organizations, the Council, which represents many churches, has met monthly to review what is being done to meet the spiritual needs of the forces, and to discuss what more should be attempted. It has worked mainly through four committees.

Its Committee on "Evangelism" organized, in the summer of 1942, a series of open-air services on Sunday evenings in the grounds of the Gezira Sporting Club, Cairo, and is now co-operating with the Y.M.C.A. in evangelistic work in the Y centre at Gresham House. Its Committee on "Propaganda" has produced and circulated a large number of booklets for the troops, has stimulated the sale of Christian books imported from abroad, and has secured the insertion of numerous religious articles in the newspapers and magazines read by members of the forces. Its Committee on "Moral Problems" secured one great victory in the confiscation of thousands of copies of indecent magazines.

Its fourth Committee on "Reconstruction and Re-union" has launched a series of projects. Outline discussions for study groups on the subject of "Reconstruction" from the Christian point of view were drawn up at the request of the Council, and then circulated by the Deputy Chaplain-General to all chaplains in the area. He asked them to form study groups in their stations, and to submit a report within three months. Lectures for chaplains on the same subject were given in various centres. In order that chaplains and their friends might have an opportunity of learning more about the Oriental Churches in Egypt, a series of lectures was given, at each of which a leader of one of the Oriental Churches spoke on its characteristics in worship and doctrine, and its present-day problems. The meeting was then thrown open for questions and comments. And, finally, a study circle

on "Re-union" has been formed from chaplains and a few civilians representing unofficially the Roman Catholic, Anglican, Lutheran, Reformed, and Free Churches, with the purpose of studying together the causes of division and the possibilities of Re-union.

The subject of "The Responsibility of the Church for International Order" has engaged the best thought of leaders of the Church in Egypt almost from the time war broke out. At the request of the Study Department of the Universal Christian Council for Life and Work, a group was formed in Cairo in May, 1940, similar to the groups set up in Great Britain, America, and other countries for the express purpose of focusing the mind of the Church on this question. The Cairo group included Americans, British, French, Armenians, Egyptians, and Syrians, who were members of the Roman Catholic, Anglican, Reformed, and Free Churches. It continued its meetings for nearly two years. From it there was formed, in 1941, another group, which for two winters has organized a series of public lectures in Cairo, in English and French, on "Christianity and World Order." Co-operating in this series are members of the Armenian Orthodox, Coptic Orthodox, Greek Orthodox, Roman Catholic, Anglican, and Free Churches. Quite apart from the intrinsic value of the lectures and the discussions, the experiment has been well worth while for the opportunity it has provided for co-operation between members of many different churches.

To ensure that the chaplains to the forces are fully alive to and equipped for the unique opportunities presented by the present situation, the Deputy Chaplain-General, the Rev. A. J. Wilcox, C.B.E., has organized special meetings, retreats, and quiet days for them, and at his invitation the Bishop of Ripon was commissioned by the Archbishop of Canterbury to pay a five months' visit during the winter of 1942-3 to the Middle East. To the profound regret of all, the Bishop has been prevented by illness from carrying out more than a fraction of his original programme.

Proof of the spiritual work of the chaplains may be seen in the large number of services of confirmation which has taken place in this area. Last year the Bishop of Uganda spent some months in the Egypt area specially for confirmations among the troops from East Africa. Arrangements have also been made for the training of possible ordinands amongst the forces. Courses of lectures have been prepared (adapted to the needs of each individual), a library of books collected, and a series of devotional letters circulated. Of all that the chaplains have done in the way of visiting hospitals, ministering to the material and spiritual needs of the men, and rendering every possible service to them, others are better qualified to speak than the writer of this article. Nor should we forget the unsparing service rendered by civilian chaplains to the troops in their district.

The presence in Egypt of men from so many different parts of the world has also provided a unique opportunity for introducing them at first hand to the missionary work of the Church. Thousands have visited the C.M.S. Hospital at Old Cairo, and have been impressed by the efficiency and devotion of its staff. Many have expressed their appreciation of the spirit of quiet reverence which marks the neighbouring Church of Jesus, the Light of the World, erected in memory of Canon Gairdner. The pastor of this Church, the Rev. Adeeb

Shammas, who studied for two years at Wycliffe Hall, Oxford, has given unstintingly of his spare time to act as guide to visitors to the hospital, the Church, and the famous Coptic Churches of Old Cairo.

During the crisis of June, 1942, some British troops were stationed in the Menouf area. The local Egyptian Anglican Church set itself out to provide hospitality and entertainment for them. Many were invited to meals in Egyptian homes, and thus came to understand better the life of the country folk. It was a revelation to them to see both what was being done and what remains to be done. Services in English were held by the resident British missionary for their convenience. Amongst the officers with whom the missionaries made friends was the son of Lord Halifax, who was later killed in action. He made a profound impression on the Egyptians he met by his sterling character and Christian example.

Another popular centre for the troops is Assiut, where the American United Presbyterian Mission is rendering yeoman service to the Egyptian population through schools, a hospital, an orphanage, and a centre for rural reconstruction. Visitors to Luxor often drop in at the American Mission centre there. Many also visit the magnificent schools of the C.M.J. in Cairo, and attend the services at Emmanuel Church. Others are attracted to the Nile Mission Press. These are not, however, the only means by which the missionary activity of the Church is brought home to the troops. Missionary clergy are invited to tell the story of their work in the civilian churches or at parade services. One New Zealand chaplain has specialized in taking 16m. films of missionary institutions in Egypt and the Northern Sudan, and in showing these to the forces. Army chaplains also gladly accept invitations to preach, by interpretation, to the congregations of the Egyptian Anglican Church. One of the most popular of these chaplains is the Rev. Daniel Rashid, the pastor of The Church of the Holy Trinity, Lahore, India. When these chaplains return to their home countries they will be able to speak from first hand knowledge of the missionary work of the C.M.S. and of the development of the Episcopal Church in Egypt.

Amongst the troops in Egypt are several Indian Christians. These have been welcomed by the Egyptian Church, and many have visited Egyptian families in their homes. Some of them are converts from Islam, and these have been invited to meet converts from Mauritius as well as Egyptian converts from Islam. There was a barrier of language, but their common Faith enabled them to surmount this barrier by handshakes and gestures of Christian love.

The interest taken by the forces in missions is reflected in the great increase in the collections given to the (Egypt) Diocesan Missionary Association. Last year these exceeded a total of £E1,000. The Deputy Chaplain-General has also generously assisted missions by gifts from the funds of the Church of England Institute.

In short, I believe it would be no exaggeration to say that their sojourn in Egypt has brought to many a deeper personal Christian experience, it has opened their eyes to the missionary outreach of the Church, it has given them a dynamic conception of Christian fellowship, and it has driven home the urgency of closer understanding between the separated members of the Universal Church.

A STAFF COLLEGE

By WALTER FRANCE*

THE life of the world-wide Anglican Church is of no great age when measured by the history of Christendom, and it is yet too early to assert that the future will bring no great changes in the outlook or policy. Two hundred and fifty years are, however, enough to show in retrospect certain paths which have been so steadily directed and so firmly trodden as to give assurance of the Church's confidence that they lead to a desirable goal; and of these the most direct is the road leading to national churches organized in ecclesiastical Provinces, each complete in itself, autonomous and independent.

The idea of National Churches would seem to be both ancient and modern in Church History. The Pauline and early patristic writings make it reasonably clear that this was the accepted structure in primitive times. Then, when the Church conquered the great Roman Empire she in turn became absorbed in the imperial conception of hegemony—the *immensa pacis Romanæ majestas*—that is to say, reasonable local autonomy, but always subject to suzerainty from the centre.

This was unquestionably splendid in theory but depended in practice on the permanence of the Empire, and the cleavage of the Empire into East and West quickly reproduced itself in the Church. There followed in the West, after the collapse of the Empire and all the turbulence that ensued, the dream of the Holy Roman Empire, born of and fostered by the Crusades. It was magnificent in audacious idealism, but foredoomed to failure just because Christendom was no more ready then than it is to-day for an allegiance to take precedence over national loyalties. And so, coming down to our own era, there reappears the idea of National Churches.

At its best the idea is lofty, for it sees in the Church throughout the world the grandeur of the apocalyptic vision of the worship of every nation and kindred and tongue. It is to be an orchestra rather than a unison, with all the greater richness which harmony enjoys over unison. Each Church is to have its own rites and ceremonies and organization, but all are to be one in obedience to Catholic truth and heritage, and are to be in communion and at peace each with the other.

Now it is already becoming apparent that there are two inherent difficulties which may soon become very real dangers in this system.

First, while a Province owes obedience to Catholic truth and heritage, it is subject to no court of appeal or final authority whose rulings it is bound to accept as to what is Catholic and what is heretical. There is no Vatican: there are no œcumenical councils whose decisions are binding.

Secondly, there are no safeguards against the sterility and decay which must inevitably follow if a Church in any one Province finds itself cut off from the life of the others. The history of the great

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Russian Church or of the little Ethiopian or Coptic Churches is sufficient illustration of the truth that if a Church is denied what may be metaphorically called exogamy, the consequences to itself will be the same as they are in the biological world.

The reality of these dangers has heretofore not been notably apparent in the Anglican Communion because the extension of our Communion into oversea provinces has, for the greater part, been co-terminous with Empire, and the Church in the Provinces of Canada, Australia, New Zealand, South Africa, and the United States, not only look with bonds of deep affection to Canterbury, but they share a common language, a common literature, common ideals; so that they can and do readily "marry" outside themselves. This is true also, in a large measure, of India. Or rather, it may be more accurate to say it was true until comparatively recent times.

But as soon as one passes outside the Empire the reality of the dangers become most startlingly apparent. Let us, for a moment, consider Japan. There, this present war has but accelerated a process of progress towards complete autonomy which had always been thought of as a desirable goal. But let us suppose that Japan, whether in victory or in the bitterness of defeat, is cut off from living intercourse with the Christian world without; what will happen? It needs no seer to forecast that the declension would be first staticism, then sterility, then a backward-looking superstition, and finally absorption into a curious amalgam of Buddhism, Confucianism, and Christian ethics without Christian creed.

This is an extreme example. But it differs only in degree and not in kind from a danger which most certainly confronts the Church in China, Corea, India, Madagascar.

We in England still think in terms of missionaries and missions with the tacit assumption that those sent from home should and do assure loyalty to the Catholic Faith; and this outlook, together with the fact that at present the Episcopate is largely, though not exclusively, English, tends to hide from us the extent of the progress already made. But already the indigenous clergy far outnumber the missionary; and, quite apart from any impetus given by the war, it is quite certain that the coming era will see the number of indigenous bishops in a large majority over the English. It is a perplexing outlook. Is it, for example, realized, and also eagerly desired, by the most far-seeing of our prophets, that within, say, the next 100 or 200 years the English bishops may be outnumbered by the Oriental and African at a Lambeth Conference?

And if so, will our Church in England gladly accept the fatherly counsel of such a body?

Now, here, may I pause, retrace my steps, and return to consider the theory of a world-wide structure by Provinces. The practice of it all is so clear in our history that it leaves us with no sort of doubt that it is an expression of a very definite and sustained policy whose rightness no one ever questions. Indeed, in all my reading of missionary history I cannot recall any point at which the theory of Provincial structure was ever even examined critically. It seems to be taken as

axiomatic. And so we see in every country the familiar pattern. First the pioneer bishop—Middleton in India, Broughton in Australia, Inglis in Canada, Gray in South Africa, Selwyn in New Zealand—roaming over immense areas. Their visions and plans begin to take shape. And what follows is almost scriptural: first the blade, then the ear, then the full corn. First, the Mission; then the Diocese; then the Province. The Province is to have its Metropolitan, its Episcopal Synod, its Provincial Synod or General Council, its Diocesan Synods. There is to be an indigenous clergy reasonably well trained in elementary theology, pastoralia, and the devotional life; and, last step of all, independence of financial aid from without. That is the structure, and it is more than a theory or paper plan; it is a rapidly-growing erection.

One thing only is lacking. It is a house without a well, for it has no provision which assures access to those deep wells of Catholic knowledge, heritage, and experience, without which the inmates must most assuredly die of spiritual and intellectual thirst.

Indeed, the poverty of knowledge amongst the large numbers of Oriental and African clergy, and *a fortiori* of the laity—yes, indeed, not excluding some of the English clergy in the remoter parts of the British Dominions—is only realized when one contrasts their meagre library of a dozen or two books—mostly translations, and beyond which they have little or no access to knowledge—with the *immense* resources to which we have access.

Now it seems to me to be obvious that, unless provision is made quickly before it is too late to make good this deficiency, then we may have in no far distant future Churches in Japan, Corea, China, Madagascar, perhaps India, autonomous Provinces with their own bishops and priests, gravely limited in access to knowledge and therefore certain to be compressed into a narrow groove of traditionalism.

The danger, the weakness in the present system, and the need of corrective are well recognized, and are expressed in the often-heard comment: "They are not yet able to stand alone." The standards of courage, humility, and tenacity are high; but, as one bishop has put it: "Their weakness is lack of pastoral confidence, because they feel they lack knowledge."

If this poverty of equipment is, then, true of the hundreds of poor, often ill-educated, but devoted clergy throughout the world, *a fortiori* is true of those amongst them who may be called to be their leaders and rulers.

I do not think it is possible to over-emphasize or exaggerate this, in vision, one looks ahead. There are, I recognize, those (and they are not few in number) who suspect vision as being the figment of the visionary; but it needs small knowledge to recognize the immense difference between the prodigious learning and knowledge which is available to Church authorities at home, and the paucity of knowledge, books, or scholarship available in lands overseas. And equally, it needs but small imagination to see the defect in a structure which, while striving after autonomous Provinces, makes no provision for knowledge within the many independent Provinces.

In fact—and this is the core of the whole matter—it has always been

implicit in the system whereby the daughter churches draw their bishops and leading clergy from without, that those same bishops and clergy will bring with them the necessary gifts of knowledge and learning.

But when a daughter sets up house on her own, she does not expect her mother to provide her indefinitely with a trained domestic staff. She must learn to train her own.

* * * *

If what I have said so far has commended sympathetic attention—though not, perhaps, agreement—then we have reached the question: *Quis, tunc, docentes ipsos docebit?*

And first of all it is possible to answer at once: "Not the Heads of Theological Colleges." First, because it is not their function. Their function is to give ordinands the necessary foundations in scientific theology; in love of and some understanding of the Bible; in pastoralia; and in their personal discipline and devotion. And secondly, because if it is to be the function of principals of theological colleges to be experts in all the multitude of problems that confront the architects of Church life, then there are certainly not enough qualified men to go round. And if there were qualified men they would not have time to be both Heads of colleges and specialists in all the many subjects that require expert knowledge.

Has, therefore, the time come when the world-wide Anglican Church should equip itself with what has been called a staff college which would have, as I see it, a threefold function?

First, it would be a storehouse of knowledge—in time, a storehouse of knowledge on all and every subject connected with the nature, growth, and well-being of the Church. May I pause here to illustrate this aspect of it with facts drawn from my own knowledge? A diocese overseas asked to be informed of the history, the practice in other dioceses, the practice in the Roman Church, and the *doctrine* of the dismissal of catechumens. The practice is a matter of fact, and that was easily answered. The *doctrine* of it is much more obscure, and inquiry of so profound a scholar as the late Bishop Frere only produced the answer: "I do not know; anyhow it is a dead subject." But indeed it is a very much alive subject overseas. Or again, the mention of the word marriage is enough to have every missionary sitting expectant on the edge of his chair ready to leap into the fray. It is so difficult that some of the younger churches have deliberately postponed drafting rules about marriage in their canon laws. But consider only one aspect of it—a very small one—the prohibited degrees. The learning of the clergy of the Church of England is said to be *stupor mundi*; but I wonder how many of them could write even a short essay on this most difficult subject, or would feel able to advise a Province of Utopia about the Church's tables of prohibited degrees when, in the civil area in which Utopia lies, marriages are allowed or forbidden that are forbidden or allowed in the Church of England.

Or again, a bishop sent home a problem of moral theology—at once simple and very, very difficult. It was important that the answer should be right, not only for the case in question, but because it would form a precedent in the Diocese. The theological faculties of Oxford

and Cambridge both said they could not answer; and it took months of inquiry before a learned canonist and a learned moral theologian were found who could show the bishop the application of academic theology to his problem in hand.

Again, a church overseas proposed to build up an encyclopædia of theological terms, for it will readily be appreciated that history is repeating itself, and it is being found that African and Oriental languages do not possess words which exactly express theological ideas. Redemption cannot be translated into a language that does not know slavery. Justice means, I believe, in Latin, "Let the right stand." And so a man may cry out, "I demand justice." But the Japanese word for it means "Public peace"; and the victim of injustice cannot cry to God or man, "Grant me public peace." Either new words must be imported or old words must be filled with a new meaning, as in the English word "worship." Well, the encyclopædia never came to life just because men could not be found to define the theological context of words. One of the first words to be tackled was "freedom"—what is freedom?

Now examples of this sort of problem can readily be multiplied indefinitely, touching on every aspect of church life—history, canon law, moral theology, liturgiology, finance, music, drama, organization of parishes, archdeaconry or diocese, how to appoint the parish priest, and many others.

The first function of the Staff College would, as I see it, be the building up of a storehouse of knowledge to which all Provinces could turn for information about approach to the many problems which confront them; its staff would also, in time, be competent to give what I may perhaps call counsel's opinion. It would be learned; but it would be opinion—well supported no doubt by evidence, but not having Vatican authority.

This at once raises a very real perplexity felt by all those (and they are many) who wish to see such a college founded. And this is perhaps the place to examine it, as it bears directly on reception of oversea students which is the second function of the College—namely, churchmanship.

This must be faced fearlessly, as it is an unrelieved bewilderment to those who have touch with the Anglican Church throughout the world that our Church speaks with two voices, or more, which do not harmonize, about things which are fundamental. It would seem, therefore, to be wise and necessary that the College should be frankly and fully inclusive *ab initio*. And, this, not with the inclusiveness of a central position. We are fellow members of one communion, and the Staff College should be a centre of knowledge wherein or wherefrom the one can learn about the other.

I tread on sacred ground, touching the deepest convictions of the human heart; but this difficulty of diversity within the Church of England must be faced fearlessly. With our lips we pay homage to this idea of inclusiveness and harmony in diversity; but, for example, on so holy a subject as the doctrine of the Eucharist, does *each* side know what the other teaches, and why? Many of us think we know, only to meet from time to time with an experience which is a sharp corrective to such self-confidence.

We in England have so far adjusted the relations of party to party that we have a *modus vivendi*. But the position overseas is far different. Dioceses which have a strong uniform Evangelical tradition lie side by side with those which have an equally strong uniform Catholic tradition. Some day, and that at no far distant date, this perplexity must be faced, and faced in the deepest humility. Now I do not for a moment suggest that those who belong to this or that school of thought do so because they are born in it; but I do suggest that as they are fellow members of one Church they should know far more about each other's worship and teaching than they do. And therefore I find myself amongst those who hold that the Staff College and its corporate life should show forth all aspects of our church life.

And this leads to the second function. It is to be a place where picked young clergy shall come from all lands—I emphasize the word all, for the English-speaking Provinces are included—to undertake specialized study under the guidance and tuition of the resident staff or of visiting staff.

This aspect of the College's life and work is perhaps central to the whole idea, and has led to it being whimsically called a theological college for future bishops and therefore for "consecrands." Well, this does at least emphasize that it is to be a school of scholars and potential leaders; and it is, quite definitely, not to be a superior theological college for giving a more thorough training for the more promising ordinands. It is to be a school of clergy; and all students would be primarily occupied with directed study—according to their needs—in one or more special subjects. The Bible, including the technique of translation and commentary, so that he can write commentaries in his own language; Canon Law, here is an immense subject in which the student must be shown the very matrix of it all; Liturgiology, which will be far more than the history of liturgies, but will dig down to the roots of the capture of human emotion for consecration in worship; Church History, Moral Theology, Drama, Music.

Time does not allow of elaborating the detail of all this; so may I just put it like this? Let the imagination alight for a moment on *any* subject or *any* object that touches our priestly life at home—from where to buy a parish register or where to order a religious newspaper, up to finding a scholar who can tell us the meaning of Whitehead's "Process and Reality"—and we find that we know at once how to set about it. Then imagine ourselves transported to the Diocese, shall I say, of Dornakal, with its great mass movements and its humble, devoted Indian clergy. They have none of these things. Many of them cannot read English. Those who can read cannot afford books, and so they are limited to the small local resources and perhaps to the *Church Times* or the *Church of England Newspaper*, sent out by some faithful friend in England.

Yes, there is love, faith, humble devotion to duty; but knowledge is lacking. They must then have their own leaders who can teach and who, having been given access to the wells of knowledge, can write and so begin that great service of interpreting the rich Catholic heritage to their own people, and not in translations but in their own words.

This leads on to the third function of the College, namely, that the

African, from North, South, East, and West of his great Continent ; the Indian, in all his diversity ; the Chinese, Japanese, Corean, Dyak (there is a humble, holy, devoted Dyak priest who speaks English now in India), Malagasy, English, Canadian, American, and many another, may come to know each other ; and to know the life and ways of their several Provinces and so may, learning one from the other, go back inspired and in the glow of wonder at the range of a Catholic Church. For indeed each has much to learn and much to teach. We in England know something about the Church in all lands. The Anglican clergy in other lands know a little—very little—about the Church in England. But they know nothing about the Church in other lands, and in that ignorance they are poor indeed.

Time does not allow of more detail, so may I close with a few unrelated sentences?

The College need not be limited to Anglicans, but could welcome others in communion with Canterbury. I have reason to believe that the Holy Orthodox Church would, in glad eagerness, send men both to teach and to learn.

It is implicit that England pays ; and students come as our guests. Heretofore we have *sent* hundreds of missionaries and millions of money. Now we will *receive* them as guests.

America (whose scholarship is so little known here) should be invited to share in cost and in staff. There are many possibilities and services. Out of term time, special short summer courses might be offered for clergy and laity here at home, e.g. on Re-union. I say nothing about personal views about South India, but there are men in responsible places in England who I should like to think had sat at the feet of learning and knowledge ; about South India, that knowledge would include reading the scheme, and perhaps listening to an Indian priest.

The cost of it all ? I do not know. I do know that an English College of, say, thirty men costs perhaps £5,000 a year. But we need a bigger staff, and there are steamer fares to pay. Say £12,000 a year—1 per cent. of the amount that the Anglican Church gives annually for overseas missions. I think that, holding the office I do, I am hardly likely airily to dismiss costs as of little importance.

But I do not doubt that if it is thought this thing is to be a part of our service in the coming era, then four of the English major societies co-operating with America would have little difficulty in finding £12,000 a year.

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I have given the barest outline of the idea. I have carefully avoided trying to adorn it with the clothing of polished prose ; and in the avoidance I have, quite deliberately, perhaps mildly provocatively, invited attention to the difficulties, of which I am fully aware.

May I, then, in the last paragraphs attempt a few more finished sentences by drawing two pictures ? Let us first dwell for a moment on the inner life of the English country parish priest, for he is in the large majority. He is poor now in this world's goods. He is often spiritually most lonely ; for so many of his parish, while they welcome

him as a friend, are indifferent to the holy things that occupy his mind. The things that he cares so deeply about are not the things that occupy their minds. Sometimes he is introspective; he sees the absence of response to his proffered ministry to spring from his own unworthiness. He has moments when he doubts the omnipotence of God. Yes, all these hidden things of the heart we know. But he is, even so, rich indeed in contrast to others. He has his age-old church hallowed by centuries of tradition, and he can at least guess, as he lets his mind travel back, at the countless souls who in the long years have found peace or hope, or forgiveness or resolve, within its walls. His people are naughty. Some of his lads and lasses know no sacredness in sex. Here and there he meets evil. But he knows nothing of the awful gloom of sustained and malignant foul wickedness. He can recall those memorable years at University and theological college; and above all else he has that unique wonder, the *privacy* of his study. No one else in the world enjoys such privacy except a few rich men. And in that study he has his books. There is hardly a limit to the range of the world's greatest thought that he can draw on. If, perchance, he is that richest of all men—one who has learnt to dig in the garden of prayer—then indeed he is happy, for there is no language or literature in the whole world so rich in books on the prayer of all the ages as the English language.

Then consider his fellow Anglican priest in Africa or the East. He is far poorer. He knows no privacy and never will know it. He has no lovely church. His books are few indeed. His people are children in the Faith, unbuoyed by tradition; they lapse and fall grievously into sins. Paganism with all its insidious appeal of *laissez faire* is just over his shoulder, and often he looks round uneasily; or his life is set in the midst of flaming, riotous, unashamed, and stifling wickedness. This is the setting in which he signs his people with the sign of the cross in token that they shall not be ashamed to fight manfully against the world, the flesh, and the devil. And *he* knows the grimness of the warfare to which they are committed.

Is it therefore merely visionary or is it vision to suggest that picked men amongst them shall be taken apart for a while, taken right out of it all, to a new wonder of worship and knowledge, in which wonder they can go back to inspire others, to begin the laying up the riches of books for others to read, and to lead and guide in a way that the foreign missionary will never quite achieve?

* * * *

Worship and knowledge—they must go hand in hand; now this one, now that one leading the way and calling the other to fresh delights and discoveries. But the heart of it all must be the chapel. There in meditation and under quiet instruction they will lengthen the cords and strengthen the stakes; but in Eucharist together—and surely each will celebrate in his turn in his own tongue—will they see the veil drawn aside and beyond it the throb of the worship, by every nation and kindred and people and tongue, of Him who has made (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.

DEVELOPMENT IN THE COLONIES WITH SPECIAL REFERENCE TO EDUCATION

By H. S. SCOTT*

I WOULD first remind you of the inevitable interrelation of the economic, social, and political spheres. These might well be summed up as meaning development.

It has been said that the goal which the British Government has set before it is to secure :

- (1) The improvement of the health and living conditions of the people.
- (2) The improvement of their well-being in the economic sphere.
- (3) The development of political institutions and political power until the day arrives when the people can become effectively self-governing.

The means by which this goal is to be achieved are largely educational in the widest sense. The interdependence between economic development and the development of the people is summarized in a sentence of Hancock's *Argument of Empire*, where he says : " Among the undeveloped resources of Africa must be included not only the material wealth of forest and field and mine, but the physical and mental well-being of the African peoples. A rapidly increasing population of healthy and intelligent producers would top the list of Africa's productive resources."

The early economic development of Africa consisted in the growth of the slave trade as a great export trade. The methods of the slave trade were altogether evil, but it is relevant that Hancock observes† that if palm oil and cocoa and cotton were really produced under conditions as miserable as those of the slave ships, there would not be any substantial difference between the slave trade and the so-called legitimate trade which took its place. That is not to be taken either as a defence of the slave trade or a criticism of modern methods of exploitation, but is really only a reminder that the slave trade did establish an economic relation between the African and the European. Its condemnation from the economic point of view is not that slavery is an altogether evil institution, but that the trade was unsound economically because trade in the long run is only economically successful if it benefits both participants in the trade.

When the slave trade was abandoned by the British the importance

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† *Survey of British Commonwealth affairs* (vol. ii, p. 304).

of education in economic development was at once recognized. When the indignant shippers and merchants foresaw the ruin of British commerce as a result of emancipation, it was urged by the Government in the House of Commons that "we might visit Africa in another shape, not as robbers and pirates, carrying off the helpless inhabitants. If they are so rude and savage as represented, let us rather endeavour to civilize them, and by a just and equitable traffic form their minds to the pursuit of civilized life."

This was also the underlying idea in the minds of the great evangelical reformers who secured colonial emancipation twenty-five years later, when Buxton called for civilization by the Bible and the Spade together. It was one of the major tragedies of the first half of the nineteenth century that the expedition of 1840-41, intended to open up West Africa by establishing trading relations with the interior and to develop evangelization and education, ended in disaster, and so kept back not only educational but economic development.

It is necessary to pursue a little further this question of the relation between economic development and education with special reference to the work of the churches. We must get a clear idea of the attitude of the churches on this subject during the last hundred years. Buxton's challenge of the Bible and the Spade emphasized the need to further economic development alongside of moral and civic progress; but during the hundred years, while the duty to advance along the whole front has indeed been recognized, there has been a curious hesitancy in effecting that united advance.

There was no question of the Church Missionary Society's enthusiasm, but Buxton's plan was not that the Church Missionary Society should itself undertake economic development. The plan on which the expedition of 1840-41 was formed depended on the creation of a separate society which was—with the assistance of the Government—to organize the expedition. Thus at the outset there was a separation between evangelization (the work of the Church Missionary Society) and the economic development of Africa (the function of the Civilization Society). It is true that they used to work together, but they were distinct and separate.

One can hazard a guess at the reason for this. It may have been due to the essential conservatism of the sincere evangelicals who believed wholeheartedly in the Bible and in the power of nothing else. They did not really want to support any scheme but schemes for the propagation of the Gospel. That idea, that fear, has persisted even down to the present day in some quarters. But there has been a great change of view well exemplified in the C.M.S. *Newsletter* of July, 1943, in which a very different spirit prevails. Here is one sentence: "Physical and mental well-being are two of the normal aids to a strong spiritual life. For the African this means better agriculture. What John Burns once told the House of Commons is equally relevant to the African: "Man cannot live by bread alone, but equally certainly he can't live without it."

Livingstone, at any rate, saw clearly the relation between economic development and evangelization when he expressed his belief with the

cry: "Open paths for Christianity and commerce." But this attitude on the part of missions may be illustrated by examples from the history of these hundred years.

The great Basel Mission, which gained special credit for its introduction of industrial training, organized its industrial work quite separately from its evangelistic work and kept its accounts quite distinct.

The case of Nyasaland is worth comparing. Here the early Scottish missionaries implored their Home Committee to supply them with articles of trade, such as cloth and spades, in order that they might help the Africans to improve their condition of life; and the result was the organization of the African Lakes Corporation quite separate from the Mission though working with it and giving it manful help.

Similarly at the beginning of this century the introduction of cotton into Uganda was really the work of the Church Missionary Society, but its development was at once handed over to a commercial company.

Thus it seems that the churches spoke as it were with an uncertain voice. It is probable that in the early days the governments were also uncertain in their attitude, but even in the early days there were signs that those responsible for educational policy were not oblivious to economic needs. That was exemplified in the Privy Council memorandum of 1847 which contained proposals for the education of the "Coloured peoples" of the British Empire, and included both religious instruction and instruction in such matters as health and agriculture. It was exemplified also in the efforts of the Governor of Jamaica to introduce the teaching of agriculture to the emancipated slave peasantry and in the agricultural commission on the West Coast in the 'eighties.

But it is significant that the efforts to introduce agricultural training on the West Coast were at first directed mainly to the development of exports on a large scale. The chief interest was the interest of the European trader. The reciprocal advantages of an honest trade were slow in securing recognition. The Governments themselves had to be educated. They came gradually to recognize that the maintenance of law and order only solves one problem of administration by creating another, namely the provision of machinery for improving the conditions of life of those to whom peace and order have been brought.

This involved at once the need for co-operation between the Governments and the missions in whose hands lay education, but here the attitude of the missionaries which I have described above became a real difficulty. The education given was based entirely on the instruction given in England in the last years of the nineteenth century—extremely formal in character—while the attitude of the missionary towards economic development must have seemed a disturbing factor.

The situation was thus one which did not favour full co-operation, at any rate until the pressure of economic development was fully realized. That pressure was felt in many ways. It is only necessary to take one example. The development of transport and communication at the beginning of this century operated in three vital ways. It provided opportunity and indeed an active demand for labour to build roads and railways. It demanded skilled labour to assist in their operation.

Secondly, the development of transport was itself the cause (as well as the effect) of rapid economic development. It increased facilities for export—widened the markets and facilitated imports. Perhaps the third change was the greatest of all. Tribes hitherto unknown or hostile to one another were brought into close contact. The barriers of distance and communication were broken down. There began to emerge the beginnings of a national consciousness.

This rapid economic development inevitably raised the question whether the great European traders should control not merely the machinery of trade but the source of trade, that is, the land. The comparative merits of the plantation system as against that of peasant production are too large a question for discussion here, but it may be observed that there is something to be said for the plantation system in that it provides quick returns whereby social services can be more rapidly developed than under a system of peasant production. Be that as it may, the Government, particularly in West Africa, decided on peasant production as the means of development. That decision carried with it the inevitable demand for the rapid development of technical services, such as those of agricultural departments. But the development of these technical services, whether they be health, agriculture, or education itself, cannot be effectively achieved unless the people themselves are induced to take a hand and feel a real interest. The need for that co-operation brings the Government at once face to face with the necessity for active co-operation with the missionary bodies who are still responsible for the education of more than nine-tenths of the population and have a knowledge of the people and often the confidence of the people which is not available to the Government official.

Thus we are forced to conclude that the economic development and the general education of the people are dependent the one on the other, and they cannot be secured unless all the agencies of leadership—both those of Government and of missionary—unite in their efforts, and at the same time secure the active co-operation of the people themselves.

WILLIAM PATON

The Archbishop of Canterbury writes :

“ The sudden death of the Rev. W. Paton, D.D., removes from the service of the Christian cause one whom we cannot hope to replace. His knowledge of Christian missions was probably unique ; this, combined with a very sound judgment and a complete absence of any self-concern, enabled him to win the confidence of leaders in all Christian communions and of the Government departments which in various ways are connected with missionary enterprise. Thus he was able to act for us all in a number of important negotiations, as, for example, the transmission to native churches of the funds subscribed for their work, which in war-time may be a difficult business. Latterly he had added to his missionary work contacts both with the European and with the American Churches with the same happy result. He was a wise counsellor and a devoted worker ; all Churches are the poorer for his loss.

BLACK AND WHITE

By W. WYNN JONES*

WITH its insistence on absolute co-operation of white and black and the harmonizing of eastern and western interest and aspirations, the crest of Achimota—symbolized by the black and white notes of an organ—has deeper implications than appear on the surface. The ideal is stimulating, but the putting into practice of its challenges is becoming increasingly complex. There is a growing paradox, on the one hand, of affinity between the races of the world, and on the other of reservations within the racial contacts; and this brings into the forefront problems of first importance.

Rightly or wrongly it has been part of the culminating ambition of many Africans to complete or embellish their academic courses by visiting England and other capitals of the European continent. It is accepted generally that apart from mere academic achievement, travel and intercourse between people of varying backgrounds and attributes is one, if not the greatest, means of education. The African visitor to England has his eyes opened to more than scholastic adventure. His first jolt is often the unexpected barrier of disillusionment over social relationships.

It is possible for any foreigner to be *persona grata* in the most well-to-do circles if he can pay for it, and hotels of the more expensive type will find accommodation for clients of any colour. At the other end of the ladder he is able to find cheap lodgings in doubtful environments among the poorest and often most undesirable strata of society. The Universities offer accommodation, and often a real welcome, to their academic circles. The dockland haunts become a haven for black seamen and others who venture along careers of a non-professional type. Where the African finds it difficult to be accommodated is in the normal family life of England.

Whereas he has met on mission stations, in Government contacts, and even in trade relationships, Europeans who are prepared to give him friendship and encouragement in his own country, it is comparatively seldom that Europeans of that type give him the same welcome when he comes to England. I met one student who was in England for two months before he was conscious of a friendly conversation with a white person. Through natural reserve and strangeness he refrained from speaking to English people, especially ladies, lest he should offend them. One day, for no apparent reason, he said "Good morning" to a lady who got into the same railway carriage as he did; she turned round to him and said with surprise: "Good morning—oh, I am honoured to speak to an African. I have never done so before"—then the strain was broken. Such expressions of graciousness are all too few in the experience of black people who come to this country. Sometimes they are welcomed on missionary platforms as black brothers in the Lord who have come home to complete their

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education, and amid great acclamation they say a few words of gratitude for all that Britain has done for their country and for what Christianity has meant to them. There seems, however, to be little to cement such bonds as these.

Another student in chemistry arrived recently to complete his studies. He was the son of an African Church dignitary. After some weeks of endeavouring to find lodgings near his place of studies, he at last booked rooms over the telephone. On arrival at the house he was greeted by an open stare and a hurried apology, and was informed that the rooms had been taken and were not available for him.

Now such an attitude to Africans who come to England is as a rule no expression of intentional disdain, but is more often than not purely the result of English reserve and lack of thought; but the fact remains that when members of coloured races arrive in this country there is a distinct—though not always acknowledged—colour bar. It is not easily overcome, neither is it without very real social problems, but it does seem that if the contacts established in the normal development of African races is to be enriched and crowned by closer fellowship both in the Christian Church and in international relationships, something must be done to meet the position. It is true that there exists an organization called W.A.S.U. (West African Students Union) which is providing a home and social fellowship for Africans in this country. Its foundation in Camden Square is a tribute to long-sighted friends of West Africans, and it is providing, under the care of its African Warden, a very strong link in meeting the loneliness and exclusion which must be felt by many who come to England for further study. But though this and other student organizations are to some degree meeting the need of such people, the general reception of a black person in this country needs much deeper investigation. Whether this is to be left to the missionary societies and student bodies, or even to a branch of the Colonial Office, is a matter for future development; but quite apart from such approach there is room for personal and individual service on the part of normal English families where, through friendship and frank understanding, contribution can be made to visiting Africans which will do much to stimulate the cultivation in Africa of one of England's most cherished possessions—the home.

The working out of any schemes for closer co-operation and more vital contacts bristles with difficulties, but must receive much more serious thought and action if the repercussions in the mind of African visitors are not too seriously to handicap all the constructive work done before their arrival here. Patronizing interest in a lonely African is not what is wanted, but courageous and positive Christian friendship. The opposition to intermingling of races is intense, and is not without grave and real causes, but if what is best in English life is to have its effect upon those who visit this country, far greater care must be taken to see that responsibility is not shelved in this direction. It is only through personal contact that traditional barriers are broken down.

The reactions which are experienced in this country have their counterpart in more tropical areas where the white man is the visiting element. For years the chief missionary impact upon African life has been directed

towards the African and his response to (a) the Christian message; (b) its development in education and social progress. There is, however, a growing population of white people in what has often been termed the "mission field." That this invading population should develop entirely apart from indigenous life has grave dangers, and there is every possibility of bitter competitions taking the place of what might more advantageously become co-operating progress. If the Christian Church is concerned with the soul of the African, it must also realize as deep a concern for the soul of the European population in African territories. Time is now fortunately quickly passing since there prevailed a rather smug feeling on the part of some missionaries that their work was for God and Africa, while Government and other European interests were in an entirely different category.

It has been seen how the whole life of emerging Africa is inter-related and that all sections of the community are becoming increasingly inter-dependent. The local provision of European education has now become essential as it is impossible for all European children to return to England for their schooling. The various Governments and also private enterprise have met, to some degree, this demand, and in Tanganyika, the Arusha School, which is a Government Foundation committed to the Diocese as an agent, is a unique example of close co-operation in dealing with white children born in an African environment. This environment is so often apt to produce a precociousness in small children who have been more accustomed to numerous servants and to giving orders rather than to fend for themselves. A healthy home atmosphere in a co-education school has done much to solve the problem. As children of missionaries, settlers, and Government officials, they often lived in isolated spots where they saw few, if any, children of their own colour. The Arusha School has given them the contact which otherwise is impossible. Just as Africans are expected to learn English in order to progress in a European country, so at Arusha the children are taught Swahili, the *lingua franca*, so that they may understand intelligently those with whom they live, and whose work so many of them will ultimately direct. This all leads to the necessity of stimulating in European thought an understanding interest in African life which will produce a much more harmonious relationship than absolute isolation in a foreign country. Such an understanding, whether in England or in Africa, does not imply either familiarity or a loss of valuable social tradition, but it will do much towards meeting the inevitable contretemps which arise when a variety of nationalities exists in one area.

The war has done more than anything else to bring about the entire upheaval of normal life both in Europe and in Africa. More coloured people have been seen in the streets of England than ever before, more Europeans have appeared in remote places in Africa than was ever visualized in the past. The African has seen war in all its enormity. Many of his confidences have been utterly crushed, as he has been disillusioned. Much of his admiration has been stimulated as he has been given a share in war activity. Thousands of Africans are taking part in the defence of the Allied Nations; some are drivers, others are

signallers or trained technicians. Whether as regular soldiers, or as members of a labour group, or as producers of raw materials and food, Africans are right in the war with us. They have seen the white man as they have never seen him before as they have been transhipped to Ceylon or Madagascar. These inter-relationships must have lasting effects on our contacts for the future. The solution of the implications of an Atlantic Charter or other world ideal will never come merely by the super-imposition of some system of government or of social relationships from without. The true development of Africa and of England must be a spiritual one. The Christian Church provides in the fellowship of Christ for a solution of the intensely difficult problems ahead only as individuals look upon both black and white responsibilities as personal issues, and this will call for the greatest courage, for conventions die hard. It will need commonsense and restraint too, for without these factors much irremediable harm has been done. If a normal but constant attitude of friendship and co-operation can be stimulated and practised towards Africans who come to England, much will have been achieved. It is as important that men and women of the highest missionary calibre be found to deal with the problem over here as it is to staff with adequacy posts of contact abroad. If given an opportunity, or shown the need, there are retired Government servants, youth leaders, social workers, and others from normal English walks of life who could, and I believe would, throw weight into the tasks which this issue involves.

Similarly in Africa a closer co-operation, apart from official and mission contacts, would stimulate a great trust and confidence. It has been tried out in the Northern and Central Provinces of Tanganyika where young men's clubs have been founded in which European and African joint effort and control have proved a success. An outstanding example is at Jackson House at Arusha where, in a building left by an African for the purpose, a wholesome centre has been established to provide for the growing needs of travellers and others domiciled away from their homes. Here Africans predominate in the management, but Europeans give background and stability to what is a comparatively new venture. Apart from the amenities of a club house where there is a library, recreation room, and a chapel, there are dormitories where nearly a thousand Africans found lodging last year. With the interchange of interest and movement caused by the rapidly developing trend towards progress and change, there is more than ever a demand for effective liaison work in this period of transition.

AFRICAN EDUCATION SHOULD BE CHRISTIAN

At the 32nd Annual Conference of Missionary Societies in Great Britain and Ireland, held in London, the importance of Africa as a centre of strategy in peace as well as war was emphasized by the Rev. H. M. Grace, at one time engaged in mission work in Uganda. In the discussion which followed, Sir Donald Cameron said that he was convinced that all education in Africa should be in a Christian setting, and that this was not incompatible with Native administrations assuming educational responsibilities in their districts. Sir Donald was Governor of Tanganyika from 1924 to 1931.

THE GOSPEL AND THE WORLD

I. THE GOSPEL AND THE WORLD WITHOUT

By F. C. SYNGE*

I ASK you to consider *Mark* iv, 1-20, the very familiar parable of The Sower. Save for the quotation from *Isaiah* vi, 9, it is all quite straightforward, but this interlude is difficult. Commentators are apt to dismiss it as a mistaken note by an editor. But the difficult parts of the Scriptures are not there as obstacles to be evaded. They present a difficult truth; they insist that the Gospel contains hard, nobbly, obdurate doctrines. Very often, moreover, they provide just the vital clue to the understanding of the Gospel.

We cannot get rid of them by labelling them editorial because, editorial or not, they form part of the Scriptures, and the editors' notes, as well as the writings they edited, present the Gospel. Moreover, this particular quotation is firmly embedded in the early tradition. Mark quotes it here, Matthew and Luke take it from him, although, as we know, they felt at liberty to alter or omit Marcan material. We find it in *John* xii, 40, and in *Acts* xxviii, 26 in the mouth of St. Paul. If it is not part of the Gospel, it is certainly something which the preacher of the Gospel must bear in mind.

The word *παραβολή* was used by the Septuagint of proverbs, e.g. *1 Samuel* x, 12, "Therefore it became a proverb, Is Saul also among the prophets?"; of riddles, *Proverbs* i, 6, "To understand a proverb (*παραβολή*) and a figure, the words of the wise and their dark sayings"; and of allegories, e.g. *Ezekiel* xvii, 2, "Put forth a riddle and speak a parable unto the house of Israel"; and there follows the allegory of the great eagle. Parable always signifies a saying which requires interpretation: we are accustomed to it as denoting one of our Lord's stories, and we forget perhaps the underlying suggestion that expounding is required. The disciples (v, 10) asked Him about parables; clearly there was something they did not understand. Every parable is in some degree a riddle and a *μυστήριον*, that is, to some a secret revealed, to others a secret hidden. To those who are chosen, a parable reveals something of the Kingdom; to those who are without, the Kingdom is a mystery. The key to the mystery is faith—faith in a Person, Jesus Christ, which involves a complete re-orientation of life.

We ought to observe that in Mark the word parable is by no means confined to the story form of teaching. We want a word that signifies something half-way between a riddle and a proverb. See iii, 23; iv, 30, 33, 34, which last cannot mean that He taught only in story form; vii, 17. So in iv, 2, 10, 11, 13 we must give the word its wider meaning.

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It is in Matthew and Luke that the word is narrowed down to its modern meaning. "He used to speak many things in parables. And here is an example," not so much of a parable in the sense of a story, but of His parabolic, mystery-full teaching. We must not confine His parabolic teaching to these stories. All the teaching of Jesus was a mystery, a parable, and the main burden of this article is that the Gospel must be a mystery to those who are without.

"Seeing they may see" and "hearing they may hear" is a literal translation of a Hebrew idiom of emphasis, which might be rendered, "They'll see all right; there's no question about that. Yet they won't perceive. They'll hear all right. Yet they won't understand."

Now let us turn to the quotation in its original setting in *Isaiah* vi, 9, 10. The prophet was called to utter the Word of Jehovah, and he was to expect the minimum of response. His message was, indeed, doomed to antagonize his hearers and intensify their rebellion against Jehovah. Humanly speaking, it was to be a failure. But none the less it had to be delivered. (Cf. *Jeremiah* i, 17-19; *Ezekiel* ii, 6, 7.) The nature of the message was such that indifference was impossible: it demanded an answer Yes or No; and the majority would answer No. Isaiah and the other prophets were thus forewarned in order that they should not be tempted to modify or change it in face of hostility, supposing that man's acceptance of a message is a test of its truth. A Word of God is not necessarily accepted by man. It must be given unaltered whether they hear or whether they forbear. In addition, it must be given with the utmost lucidity so that Israel should see all right and hear all right and be without excuse if they refused to perceive and understand.

One more introductory point: *ἵνα* may be taken to mean, "in order that the Scripture might be fulfilled."

This quotation, so far from being dismissible as an editorial note, does explain what it professes to explain, why and in what sense Jesus spoke in parables, in riddles, mysteriously.

It is a mystery only to those who, having ears, will not hear, who will not believe. We must pay attention to verse 2, "He used to teach them many things in parables and used to say to them, Hearken." If *ἀκούετε* means merely "listen," it was not worth insertion in the Gospel: we could take it for granted. But "He that hath ears let him hear" is explained by Isaiah. *Ἀκούετε* means "Hear a Word of the Lord, hear a mystery, hear with the ears of faith; hear a word which converts or condemns." A point which I want to emphasize in passing is the unity and coherence of this passage.

Many interpreters set about the Bible as though it were a jungle in which editors are lurking and as though it is their primary duty to discover them. But we ought to assume that any given passage is a unity and to regard the supposition of an editor as a tool to be employed as a last resort—as a stick of dynamite to open the front door with when the latch-key cannot be found. I am not denying that editors have worked over the Bible. But the Higher Critics, with their passion for editors, their zeal to take things apart, like schoolboys, must be regarded as the servants, and not the masters, of the expositors. Their

theory that *Mark* iv, 1-20 consists of (a) 3-9, the parable, (b) 10-13, an editorial explanation why Jews failed to accept the Gospel, (c) 14-20, a later, allegorical interpretation of the parable, must not be regarded as the starting point for the expositor. It is rather a theory which the expositor may be driven to accept only if he cannot interpret the whole as a unity. My contention is that it *can* be regarded as a coherent unity, and that so it offers a profounder truth than when unnecessarily divided.

The quotation from Isaiah controls the interpretation of this parable of The Sower. It also gives us, as preachers of the Gospel, our instructions. We are, as sowers, also followers of Isaiah. Our task is to be both pellucidly clear so that men may see all right and hear all right, and also be inflexibly faithful to the Word entrusted to us. It is difficult in the extreme to combine the two, for what we have to preach so lucidly is of its very essence a mystery. We are tempted either to emphasize the mystery and neglect the lucidity or, more commonly, to emphasize the lucidity and cast away the mystery.

The sower sows the seed, and it is important to recall the prohibition of *Leviticus* xix, 19, "Thou shalt not sow thy field with two kinds of seed." The seed is unmixed. The sower knows the inequalities of his field, but he scatters the seed over it all. He knows that the birds will pick up some of it, but he does not sow a seed unattractive to birds; he knows that some will fall on poor soil, but he does not sow a seed suited to poor soil; he knows that thorns will choke some of his seed, but he sows as though all his land is good. He knows that some of the seed will fall on good soil and grow and multiply.

Now let us turn to the interpretation. The sower, that is, you and I, sow the unmixed Word, the unchanged, unadulterated, pure Word of the Gospel, calling for faith in Jesus Christ, the Son of God, our Redeemer. Some of our preaching has no effect whatsoever, for the Devil sees to that. And this is in its way a compliment: the Devil is not going to trouble himself if preaching is not authentic. And here the first temptation appears. We produce plans for more successful evangelization, we give thought to technique, we arrange Religion and Life Weeks. They are admirable if the end in view be the preaching with ever greater clarity of the pure Word, and they alarm the Devil. But sometimes I think that they are designed to produce a sort of fool-proof Gospel which will bear fruit on the most cast-iron ground. It is not the pure Word—and Satan will not bother his head about destroying it. It does him no harm. In fact, he rather likes it, and it is not impossible that he supplied us with it.

Some of our preaching seems to have taken root, but it does not last. And we are tempted to sow a seed adapted to thin soil, a Gospel suited to a lack of will to believe, a Gospel which is not a mystery to those without faith, which makes no demand for faith. The sower, however, is commissioned to sow only the unmixed seed: he is not commissioned to adapt it to the soil. The preacher has, indeed, to be pellucidly clear so that the world cannot complain that it has not had the opportunity to see and hear, but he must remember that only faith in Christ can penetrate the mystery. There are, however, those who attempt to preach the Gospel in the world's terms, in language and

modes of thought which the world can understand to the extent of leaving out of the Gospel those elements which the world repudiates. The world makes light of sin, rejects the doctrine of the Fall and Original Sin, is contemptuous of salvation since there is nothing it cannot save itself from, refuses to accept the doctrine that God is the Lord of History, scorns the miraculous, spurns any authority other than its own, and withholds faith. Liberals have submitted their Gospel to the world for the world's approval; they have co-opted the world to be the judge of the true Gospel, and they have preached as the true Gospel what has the *imprimatur* of the world. But the criterion of the true Word of God is not in the least the world's approval, but faithfulness to the Scriptures.

The sower must sow as though the soil of the entire field is good; the preacher must proclaim his pure Gospel to the capacity to believe. He knows that some will not endure, but his commission is to utter the Word of the Lord, unchanged, unmodified. His task is to evoke faith from the world, and it is ludicrous to set about it by giving the world a message which it can accept without faith. The world *qua* world cannot receive the Word; it can receive it only by ceasing to be the world, by faith. Our task is to preach the unmixed Word as clearly and as purely as it is in our power so that those who accept it are justified by their faith, and those who reject it are condemned by their unfaith.

What the world asks for is a Gospel which it can accept without faith, a Gospel without mystery, preaching without parables. It wants a Gospel which it can accept without any alteration in its standards, its modes of thought, its presuppositions, and its dogmas. We must make no concessions, but preach the Scriptural Gospel in its entirety and in its integrity.

Some of the preaching appears to be effective; but thorns, the cares of the world and the deceitfulness of riches, and the lusts of other things, choke the growth. On this I will say only that we must be able to recognize a thorn when we see it and not defend it on the ground that it is, after all, full of vitamins.

And somewhere there will be a crop, though it may not be good in our part of the field and though the preacher may be dead before the autumn. And this is to be remembered: that success is measured not only by the answer we get but by the getting of an answer. The Word challenges an answer Yes or No, and if we get the answer No we have succeeded in precisely the same degree as when we get the answer Yes, for rejection implies a hearing and a seeing, an acceptance in order to reject. But if we preach a Gospel without mystery, without parables, and get a Yes to that, we have got a No to the true Gospel and the blame is ours. We have betrayed both the Gospel and the souls committed to us.

We must preach a mystery which is soluble only by faith. The world hates a mystery for that reason. But we must preach a mystery and insist that if the world wishes to solve it it must believe that Jesus is the Christ, the Son of God, and believing have life in His Name.

EAST AFRICAN BISHOPS' PASTORAL

ON Sunday, June 27th, the following Pastoral Letter from the Bishops of the Anglican Communion in East Africa was read in all the churches of their dioceses :

"We, the Bishops of the Holy Catholic Church in East Africa in full communion with the Church of England, assembled in Arusha in the year of Our Lord 1943 from May 17th to 21st, give you greeting in the Name of Our Lord and Saviour, Jesus Christ.

"We have met to confer on problems of the Christian Church, particularly in relation to East Africa, at a time when the world is shaken to its foundations. We have considered together the spiritual and moral issues of the war as they affect the life of every Christian.

"The God-given task of the Church is so to present the Christian Gospel to win all men to dedicate their whole life to the service of Jesus Christ in the fellowship of His Church. This fellowship is a fellowship of witness. We appeal to all who profess and call themselves Christians to give witness to the faith that is in them by an altogether more loyal observance of the duty of regular public worship and reception of the Sacraments.

"We emphasize this word 'duty,' for the worship of God is not a matter of individual inclination, but our recognition of the majesty and love of God. The God whom we worship is no remote Being : He has been revealed to man in Jesus Christ.

"We also emphasize 'fellowship,' and we rejoice to know that there is increasing evidence of that relationship between members of different races which should be a mark of the whole family of God. We would remind all Christian people that in the divine purpose this fellowship is meant to include every one of God's children, and it is the duty of every Christian to preach the Gospel by his own life. Those who would win others must strive to be like Jesus Christ. His life was a life of humility and disciplined obedience to the will of God at the cost of complete self-sacrifice : our new life in Him must have these same marks.

"We have faced the problem of the provision of a sufficient number of men, called of God, and adequately trained, for the work of the sacred ministry. We appeal to you all to help us in meeting this great need, both by encouraging the right men and by giving sufficient money for this purpose.

DEMOBILIZATION PROBLEMS

"As we thought of the work of the Christian Church, the thousands of Africans and Europeans serving in the Forces were much in our minds. We were led to consider also the problems that will arise when they return after the war. We are conveying our gratitude for the help

given to our soldiers by the Higher Command and other officers, as well as by members of the Chaplains' and Welfare Departments. But the need is so great that we have expressed the hope that it may be found possible to increase the number both of welfare officers and chaplains. Our civilians must be prepared to accept the sacrifices resulting from the reduction of the number of clergy left to minister to them.

"We have heard with appreciation of the work of the committees in some of our territories appointed to make plans for the re-settlement of soldiers after the war. We have urged that where this has not already been done similar action may be taken without delay.

"After a discussion on education we passed unanimously a resolution affirming that, with proper safeguards for efficiency and for the rights of non-Christians, the avowedly Christian school is the best instrument of education, and should be used wherever possible. We express our conviction that education should be undertaken by Government and Church, working as partners in the closest co-operation and mutual trust. Further, we have requested that in every Government boarding-school a chapel or room be set apart for Christian worship and instruction.

"We welcome and commend the setting up of Christian Councils through which men and women of all races and conditions can seek a solution for the many urgent problems that are a challenge to relate Christian principles to the whole of life. These problems include citizenship, race relations, economics, social condition, and morality. We are glad to know that such Councils have already been formed in some areas, and we trust that others will follow, and that they will function not only as central organizations but in local groups of persons who will study such questions and take suitable action.

"We solemnly call upon our people courageously to resist the tendency that undoubtedly exists to make light of sins against God's moral law, especially in regard to the sanctity of home and family life, and to show unmistakably that they are not ashamed to uphold Christian standards. We would also remind our people that sin against God's moral law includes dishonesty, uncharitableness, spiritual pride, and insincerity.

"We passed unanimously the following resolution: 'In view of the increasing need for consultation on the many problems and matters of common interest, we, the Anglican Bishops of East Africa, reaffirm our desire for a Province as agreed by all the Dioceses in 1927 and endorsed in the Pastoral Letter of the East African Bishops in 1937. Both the Archbishop of Canterbury himself and the last Lambeth Conference have strongly urged us to form this Province with no undue delay'."

This letter was drawn up by the Bishops of Central Tanganyika, Masasi, Mombasa, Northern Rhodesia, Uganda, and the Upper Nile, and Archdeacon Sydenham of Korogwe (representing the Bishop of Zanzibar), who met in conference in Arusha as the guests of Bishop G. A. Chambers of Central Tanganyika.

REVIEWS

THE WHOLENESS OF MAN. By P. L. GARLICK. Highway Press. 202 pp. 10s. 6d.

The title suggests perhaps a philosophical study rather than a review of the history of healing through the centuries. And indeed there is not a little philosophizing in these pages. This is not, however, the most important part of the book, and Miss Garlick would be the first to say so. What is of quite outstanding interest and merit is the way in which religious (and especially Christian) thought is related to the development of the healing arts, and the vivid account of the contemporary phase of that relationship, more particularly in that part of our world which is still called "the mission field."

It may fairly be held that the challenge of science to religion (or at any rate to doctrinal orthodoxy) has, in this last half-century, been faced and effectively countered; and this (irresponsibly called a "victory" for religion) has blinded many Christians to the still more impressive fact that the challenge is being renewed *at a deeper level*. It is no more a matter of debate (however acrimonious) about the authorship of Genesis or the origin of species. The most portentous development of the modern world is no scientific discovery or mechanical invention but precisely a spirit, temper, outlook, habit of mind, loosely called "scientific," formerly confined to a few investigators and specialists but now almost universal among educated people, in West and East alike; and constituting a threat to the basic assumptions on which religious thought and behaviour have rested (at least in Christendom) beside which the skirmishes over Scripture texts look like practice-shoots!

Perhaps this renewed conflict (and in some form and fashion it must always be renewed) receives inadequate notice in Miss Garlick's book. In any case she is writing history—in the main the history of institutions in which the conflict has been and is being resolved in a fashion nowhere else yet found possible.

The book is in three parts. The first deals with the evolution of medical science from primitive and magical conceptions to the standards and aims now current in the West. Part II is concerned with the motivation of healing—Christian and non-Christian—though it contains a good deal of historical material drawn mainly from India and the East. Part III is entitled: "The Church's Ministry of Healing." It gives a valuable account of the history of healing practice within the Christian community from New Testament times, though it makes the huge jump from the great commission to *heal* the sick, and the early "miraculous" cures, to the *care* of the sick and the founding of hospitals for the purpose—one of the most bewildering "transferences" in the whole story of the Church—without any comment at all! There is perhaps no point at which the informed and critical opponent of the Church has so great an advantage. "Christ said: Heal the sick. You Christians send them to hospitals where the healing process is in the hands of (for the most part) agnostic medical men—who not seldom fail to heal." Of course there are plenty of answers—not all of them

unconvincing. Miss Garlick herself gives one when she reports the modern insistence on *preventive* medicine. Charismatic or spiritual healing (what our age prefers to call "miraculous") can only deal with developed conditions—the end-products of disease. It is difficult to see how even the idea of preventive medicine could have appeared at all if every ill that flesh is heir to had been invariably curable by the laying on of hands, and by that alone. However that may be, it is the science of *prevention* that has given a new direction to modern medicine and (of immense significance for the future) to modern medical missions.

"Medical missions": we are all so used to the term. But as Miss Garlick reminds us in an admirable section on the changing emphases of missionary policy, the term will no longer serve. The "mission hospital" has become, is becoming, must become "the healing arm of the Church." Medical work is no mere adjunct to evangelism, but an integral part of it, an indispensable element in the proclamation of "the new life in Christ." "You are not strictly speaking a missionary" was said by the Board which sent him to the first Christian doctor to go abroad in the service of the Church; and it was generally accepted that he was not. Since then the pendulum has swung far to the other extreme. Only *medical* missions seemed, to many people, really deserving of support: they so obviously "did good." As for the rest of missionary action, even avowed Christians were (incredibly) doubtful about that: could it really be justified? And how?

Happily the true balance has been restored (the restoration was amply recorded at Tambaram); and this book is an excellent statement of how that has come about. In many parts of Africa and the East, Christianity is to-day faced by a task identical with that which confronted the Church in the Dark Ages—the formation of a new culture out of the fragments of the old. How is it to be done? By "the creation of Christian communities trained to develop a sense of responsibility and care for the body as well as the soul." And again: "The young Church needs not only all that a Christian medical service has to give, but all that it has to teach—of the character of God . . . of His purpose for human life" (p. 164). Monasticism was the method which succeeded in the West; and the framing and fostering of Christian communities, not explicitly on the monastic model but with much of the monastic *ethos* and witnessing in their common and corporate life to the "wholeness of man," are more and more widely recognized as the only appropriate instrument of the "healing Church" in the newly evangelized lands.

And only there? At any rate one reader of this book put it down with this thought uppermost in his mind: How far is the Church in the West yet aware of the need to re-think and re-plan her strategy in these same missionary terms, as she faces the dissolution of what was once, but is no longer, the centre and core of Christendom? It is perhaps for suggesting that question, though it is far enough from the avowed purpose of the book, as much as for the remarkable account of the growth of medical science, and the vivid picture of the world-wide Church in action, and the lucid expositions of new trends of missionary policy, that Miss Garlick is to be congratulated on having written a competent, informative, illuminating book.

GILBERT RUSSELL.

COLOUR CONFLICT. By G. W. BROOMFIELD, D.D. Edinburgh House Press. 2s. 6d.

"It is by the finest tints and most insensible gradations that Nature descends from the fairest face about St. James' to the sootiest complexion in Africa. At which tint of these is it that the ties of blood are to cease? And how many shades must we descend lower still in the scale ere mercy is to vanish with them?"

This quotation from Sterne might serve as a motto to Canon Broomfield's little book. The author of the *Sentimental Journey* puts it in terms of emotion, but Canon Broomfield restrains his emotion (though one can hear it throbbing underneath), and gives us facts and figures. It is a subject upon which it is easy to get excited; the title of the book rouses feeling; the very picture on the cover (a pathetic African face) conveys a moral challenge. But the Canon knows that the British reader likes statistics. No one can accuse him of being a wild missionary who sees red (or black), and sacrifices the facts to some humanitarian theory.

This book is a clear, convincing, and most timely statement of the case for the African. Every reader of THE EAST AND WEST REVIEW should study it. I don't suppose he will need much convincing. What is perhaps more important for us is to notice the arguments by which people try to justify injustice. No one supposes (at least, no one whose opinion is worth considering) that anyone wants to torture or exterminate the native races of Africa. Injustice exists in Africa (just as it does in Europe) because of a failure of imagination—a refusal to put oneself in other peoples' shoes—a tendency to say, "As long as I am all right, the system which insures my prosperity must be providential."

We trace every stream to the same fountain of error. What is good for the white man is right, and what is left for the black man is about all he can appreciate. Is it a question of land? The highlands of Kenya are healthy for the white man; therefore the black man is "better fitted to live in the low-lying regions. We forget (as Canon Broomfield reminds us) that "exclusion from the highlands hinders the increase of African vitality" also. Or, again, it is urged (this time with an appearance of altruism) that "in the interests of the country as a whole" valuable minerals should be worked, even if they are discovered in areas set aside for the benefit of native tribes. But the Canon points out that in that case "good faith demands that the profits should be used for the benefit of the natives, and not for the provision of dividends for European shareholders." Or, again, it is said that the standards of European living are so much higher that they require more land to support them than the natives do. "But" (our author reminds us) "a permanent division of land on the basis of the present difference between the standards of living implies that the difference is also to be permanent." We have not time to go on quoting examples, but we commend for special study the chapter on Segregation. So many people relieve their conscience by saying, "We treat the natives in the town severely, because they ought not really to be in the towns at all, but leading an idyllic life in the country." It is easy to show that the people who say this neither take any trouble to keep the natives out

of the towns, if they want their labour, nor try to make the country life idyllic by reducing taxes or raising wages. Few words have done more harm in this whole problem than "Segregation." Canon Broomfield gives it its quietus—if arguments could finish off prejudices.

So many great problems have been left till they were too late to solve, by the folly of mankind, that one feels sometimes sad about the future of this difficult tangle. But there are bright spots, such as the effect of the War in making us reject, at least in words, Hitler's theory of racial relations, and the conversion of the venerated Field Marshal Smuts to more enlightened views.

F. H. BRABANT.

CHINA AMONG THE NATIONS. By H. R. WILLIAMSON. S.C.M. Press. 125 pp. 6s.

This book is a survey of China's past, her culture, history, and philosophy (pages 9-57); of the period of transition caused by invading influences from the western world, especially from 1840 onwards (pages 58-81); and of the emergence of modern China in the years from her first alliance with us, 1917, to the abolition of the "unequal treaties" at the opening of this year (pages 82-125).

A spiritual heir of the great Timothy Richard (page 38), Dr. Williamson is himself a distinguished Chinese scholar, and so well qualified to write the first section. One cannot but wish that there were no paper shortage and that he might have been allowed to extend especially the sub-section on philosophy, and also say more about *popular* religion. As one who went to China in the last years of the Manchu dynasty and whose service lasted into the second year of China's war with Japan, he is equally well fitted for sections two and three. He brings knowledge, sympathy, and understanding, and, for the most critical period of all, direct experience. This last makes parts of his presentation unusually vivid.

Now a few criticisms. An index is almost always to be desired. Proper names occasionally appear in different forms (e.g. Whampoa and Huangpo on pages 83 and 85). Words are too frequently in inverted commas; I count fourteen such on two successive pages. But the term "universal church" surely requires such qualification when used of a syncretistic modern sect (page 103). The idea that Sun Yat Sen was the son of a Christian (page 83) is contradicted by the best authorities. The number of Christians in China is generally reckoned as nearer four millions than two and a half (page 101). Graduates of Christian colleges are given as 10,000, but since they have 9,000 undergraduates in any one year, this number is but a fraction.

Having shown that my review is a critical one, let me hasten to make it a critical appreciation. The book is well-timed to answer the growing interest in our Chinese ally. Parts two and three particularly will not only reward interest but awaken and capture it. Those who are already students of things Chinese will find many an addition to their knowledge in the original presentations and personal experiences which light up the whole of this vivid account.

JOHN FOSTER.